

Bussinismus

An Introduction to the Pleasure, Pain, Power, and Politics of Bottoming

PATRICK GRANT, *La Salle University*

ABSTRACT—Painful experience for the cisgender queer male Bottom (i.e., the receptive partner) during same-sex anal penetration is frequently presented as a norm in queer communities. The prevalence of this phenomenon has perceivably conditioned Bottoms to expect pain as a part of receptive anal intercourse. Studies on hegemony, hegemonic masculinity, and heteronormativity nevertheless highlight painful penetrative experience as a consequence of Bottom-identifying partners being conceptualized as inferior to Tops (i.e., the feminine partner); as well as Bottom pleasure being deemed unimportant during sexual engagement. To disrupt these perceptions, the author uses this autoethnographic paper to highlight the term “bussy” (buh-see) as a culturally specific representation of the queer cisgender Black male anus. The author then introduces bussinismus (buh-see-niz-muhs) as a mental, emotional, and physical precursor to penetrative pain. The concept of bussinismus is compared with extant literature and explored as a phenomenon infrequently and inadequately addressed in previous research. Bussinismus is also used to emphasize the ways hegemony and heteronormativity can fundamentally distort cisgender queer male sexual interactions. The extant literature is then scrutinized for its level of applicability to the experiences of Black cisgender queer male Bottoms; and is critiqued for its participation in perpetuating heteronormative ideals in queer relationships.

KEYWORDS—bussinismus, bussy, bussiphobia, LGBT, queer, Black, anal, sex

CONTACT—Patrick Grant, La Salle University, Instagram and Twitter at @IamPRyan

Introduction

From the moment I began to actively pursue same-sex sexual engagement, and disclosed to my friends and potential lovers that I preferred bottoming (i.e., being the receptive partner) during anal intercourse, I received interesting messages related to my sexual positioning and the performances and experiences that come with said role. These messages included:

“You’re the Bottom and I’m the Top, so you get to do what I want.”

—Potential lover

“Just breathe through it. I’m not going slow.”

—Another suitor

“Don’t run from it.”

—Potential lover #3

“It hurts for everyone.”

—Good friends

Before actually engaging in anal sex, I was programmed by my peers to expect penetrative experiences in which I had no autonomy or control, and that involved unavoidable pain. Discussions with my peers unconsciously conditioned me to present as a sexually submissive caricature, who was at the mercy (or lack thereof) of my penetrative partner—the Top. This shaping heightened any and all anxieties I held around moving toward my sexual debut as a Bottom. With such frameworks regarding penetration in place, one could only imagine my surprise when, upon my sexual debut with anal penetration, I discovered that being a receptive partner and possessing a Bottom identity in and beyond the bedroom did not require pain. In fact, I’ve come to understand, and firmly emphasize, that unintentional receptive pain during anal intercourse is a sign of sex gone wrong.

Many Bottoms, and particularly those with intersecting cisgender, queer (for the purposes of this article, used to include all same gender loving, same sex attracted, non-label adherent yet homoerotically identifying), and male identities have been programmed to perceive pain in receptive anal intercourse as a rite of passage—a sign that one has become officially indoctrinated in the art of receptive anal sex (Collier, Sandfort, Reddy, & Lane, 2015; Moskowitz, Rieger, Roloff, 2008; Simon Rosser, Short, Thurmes, & Coleman, 1998). Through this normalization of pain, Bottoms have been trained by socially constructed gendered expectations to endure,

and not object to, sexual experiences that bring more pain than pleasure (Collier, Sandfort, Reddy, & Lane, 2015). While this silence aids in the hegemonic purpose of pleasing the ego of the penetrative partner, by falsely communicating that he has provided adequate pleasure, it is sustained through the societal norm of positioning the Bottom as having no voice, say, or power in the navigation and engagement of his body, sexuality, and sexual experiences (Hale & Ojeda, 2018; Kiguwa, 2015; Sánchez & Vilain, 2012). Literature emphasizes the ways hegemonic masculinity, or the expression of masculinity through dominance, creates and perpetuates environments that suppresses the wants and needs of cisgender, queer male Bottoms (Collier, Sandfort, Reddy, & Lane, 2015; Hale & Ojeda, 2018; Kiguwa, 2015). Further, various research highlights how pain in same-cisgender male anal intercourse can lead to negative physical, psychological, emotional, and interpersonal outcomes (Collier, Sandfort, Reddy, & Lane, 2015; Hollows, 2007; Simon Rosser, Short, Thurmes, & Coleman, 1998). Nevertheless, few studies assess anal receptive pain among queer, cisgender, men, and the impact of pain on the act of anal intercourse, from a pleasure focused perspective. Neither has previous literature investigated the physical, mental, and emotional mechanisms that occur prior to anal insertion between queer, cisgender, men, which would provide greater insight into the processes that influence painful penetrative experiences for the cisgender queer male Bottom. This is not surprising, as there further exists no pleasure-centered literature that investigates the lived experiences of cisgender queer men in general.

The current autoethnographic study seeks to interrupt the ways queer cisgender male sex, and the impact of hegemony on cisgender male Bottoms, has been investigated and disseminated thus far in literature. A definition of *bussy*—the queer cisgender male anus—is provided in an attempt to highlight how the cisgender male anus is frequently physically and politically likened to the vagina by current literature. The term *bussinismus* is then coined and introduced as a way to educate readers on the processes that precursor pain during anal penetration. Bussinismus is then used as a foundation to explore how ignoring the needs of Bottoms speaks to greater hegemonic efforts to connect male anal receptivity with femininity and further marginalize this practice based on its gendered association. Further, social implications of exploring bussinismus, are identified in order to encourage reduced adherence of hetero-centric norms in queer relationships.

Throughout this study, the author attempts to utilize non-academic vo-

cabulary in order to make the themes of this autoethnographic work accessible to all members of the groups for whom this work is intended. This pleasure focused piece is intended mainly for the use and empowerment of cisgender, queer, men who belong to the African diaspora, as much of the extant literature that focuses on this cohort does so through the lens of disease prevention (i.e. HIV research) (Johns, Pingel, Eisenberg, Santana, & Bauermeister, 2012; Kiguwa, 2015). Further, this text is in no way purposed to liken the sexual experiences of cisgender queer men to that of cisgender women, transgender women, or transgender men (who also engage in penetrative sex). Instead, this research acknowledges the ways heteronormativity and hegemonic masculinity has worked to combine the experiences of these four distinct groups in order to aid in their marginalization by positioning these cohorts as inferior to cisgender male penetrators (Hale & Ojeda, 2018). Combating this trend, the following research uses extant literature in order to call Black cisgender queer men away from hegemony and heteronormativity through the radical empowerment of the queer, cisgender, Black male Bottom and his bussy.

History of the Bussy

Before exploring the phenomenon that is bussinismus, I would like to acknowledge that the focus of this autoethnographic research centers on the pleasure of the Black, queer, cisgender male *bussy*. For readers who have never been exposed to this term, bussy is a slang word that was formed from the root phrase “boy pussy” or the cisgender male orifice that enables the act of anal intercourse (Urban Dictionary). Although the exact origin of this word is unknown, earliest tracings of the term bussy can be found on Urban Dictionary in 2007. And while some may suggest that the word bussy is a term that is used by various individuals in the lesbian, gay, bisexual, and transgender (LGBT) and heterosexual communities alike, bussy has undeniable roots and relevance in Black queer culture. In March of 2014, Black queer rapper Fly Young Redd appeared on Youtube with his viral song “Throw That Boy Pussy,” which prompted wide-scaled discussions of Black queer identity and anal intercourse, and increased the use of the terms boy pussy and bussy throughout the Black queer community (Viral Media Links, 2014). Since then, the word bussy grew in cultural relevance, found its way in both queer and non-queer spaces, and became a foundation for other words used to describe the anus (e.g. words such as bussycat)

(Buzzfeed, 2019; Jefferson, 2019). Bussy and bussy empowerment have become main tenets of popular media outlets, such as the *Eat, Pray, Thot* podcast (Jefferson, 2019). And most recently, in November of 2019, actor Taye Diggs was recorded on BuzzFeed reading an viral tweet describing how he influences a Black cisgender queer male Twitter user's bussy to, "sing first Soprano" (Buzzfeed, 2019). The bussy has gained considerable attention over the years, and cultural markers suggest that the bussy will be a focal topic in the future.

The way in which the bussy has impacted culture in queer and non-queer spaces exemplifies how slang can be used to build community and, in the case of this article, can work to politically redefine concepts around masculinity and manhood. Slang is defined as a language that is unique to a specific cultural group; and that is developed in certain marginalized communities in order to facilitate more accessible communication and create more cultural bonding (Jay, 1992; Zhou 2013). Literature also highlights that slang is used as an identifier—those who engage in correct slang word usage are identified as in-group members, while those who incorrectly use certain slang words risk revealing themselves to not belong in specific spaces (Adams, 2009). Black and Brown queer people have been pioneers in creating words that are specific to their culture. For example, terms such as *shade* and *reading*, which have also become recently popularized in non-queer environments, hold roots in the Black ballroom and house spaces (Livingston & Simar, 1990). To create discussion around the bussy is to consider a subject matter that is specific to Black queer culture. Marginalized groups are often barred from gaining increased education due to the inaccessibility of the content being disseminated. By using words created by the Black queer community to discuss a phenomenon impacting Black queer community members, lines between the queer and scientific communities are blurred; and more community members will be invited to the discussion of issues affecting their lives.

Research additionally communicates the way slang can be used to highlight shifts occurring in the general culture (Zhou, 2013). The use of bussy in this work—a term frequently used in colloquial conversations between Black cisgender queer men describing sexual engagement and pleasure—contributes to a changing in the narrative of this demographic that is often pushed by scientific communities. The sexualities and sexual expressions of queer Black cisgender men are commonly researched through a stigma-ridden purview that intersects Black queer male identity with risky sexual

behavior and the Human Immunodeficiency Virus and/or Acquired Immune Deficiency Syndrome (HIV/AIDS) (Carrillo & Hoffman, 2016; Quinn et al., 2017; Vaughn et al., 2014). Even when investigating lived experiences that transcend sexual activity, the study of queer Black cisgender men is frequently connected to the disproportionate prevalence of HIV/AIDS within this cohort (Moseby, 2017; Quinn et al., 2017; Quinn & Dickson-Gomez, 2016; Vaughan, Rosenberg, Shouse, & Sullivan, 2014). Allowing the term bussy to infiltrate spaces of academia creates room for a new study of the cisgender Black queer male experience to occur—a study that presents cisgender Black male sexuality as an entity that does not need to be feared, controlled, or viewed as a contributor to health disparity. Transforming the ways Black cisgender queer male lived experiences are scientifically viewed also challenges the tradition of Black people being physically, financially, and sexually exploited by scientific communities (Jackson, 2006; Lamelle, 2010). Prioritizing the bussy as an aspect of study is a revolutionary act that positions Black male sexuality and sexual engagement as topics that relate to more than disease and infection rates.

While its name and social connotation suggest a mirroring of the cisgender female vagina, the bussy is its own structure with its own mode of functioning and pleasure zones. First, it should be noted that the bussy has two levels of penetration—two “holes” (Hollows, 2007). The first level of entry occurs at the external sphincter, or the opening of the bussy. This is where the phenomenon of bussinism has its greatest influence on the level of pain experienced during bussy intercourse. The external sphincter is noted to become more relaxed or constricted based on factors such as comfort, anxiety, and level of sexual arousal (Hollows, 2007; Morin, 2011; Simon Rosser, Short, Thurmes, & Coleman, 1998). When an individual is not mentally or emotionally relaxed, or when they are physically tensed, the external sphincter will be more constricted. Yet when one experiences intense arousal or reaches high levels of relaxation, the external sphincter will be more relaxed and open for possible penetration. In going beyond the external sphincter, one exploring the inside of the bussy will come upon the internal sphincter. This anal structure, not commonly studied in topics of sexual pleasure, is an involuntary thickening of smooth muscle that is saturated with nerves from the autonomic nervous system (e.g. the nervous system that acts without intentional human effort, controlling functions such as breathing, heart rate, etc.) (Hollows, 2007). The internal sphincter is im-

portant as remains contracted at rest, and relaxes when exposed to any outer stretching stimuli (e.g. a penis, a dildo, a finger, a hand, etc.).

For cisgender men, bussy penetration possesses both sexual and physical health benefits. From a pleasure perspective, research highlights that throughout the lifespan, cisgender men possess significantly greater internal and external bussy nerve sensitivity than cisgender women (Broens & Penninckx, 2005; Kaneko, et al., 2018). Further, the prostate—which is a walnut sized gland located between the external sphincter and the bladder, and assists in sperm expulsion by producing semen—is also covered in nerve endings, which results in an immensely pleasurable experience (i.e., intense, full body, ejaculatory or non-ejaculatory, orgasm that can occasionally occur without genital stimulation) for cisgender men upon bussy penetration (Branfman & Ekberg Stiritz, 2012; Santos-Longhurst & Brito, 2019; Silverstein & Picano, 2009). Literature on bussy play highlights the countless men who enjoy bussy centered activities that span from rimming (stimulation of the external sphincter with the tongue), to pegging (a gender non-conforming sex practice in heterosexual sex, in which women anally penetrate men), to prostage (prostate massage, or the stimulation of the prostate with a finger or another insertion device) (Branfman & Ekberg Stiritz, 2012; Morin, 2011; Santos-Longhurst & Brito, 2019; Silverstein & Picano, 2009; Underwood, 2012).

In addition to the pleasure based benefits of bussy penetration, bussy insertion has been noted to provide physical health benefits to cisgender men. Records show that prostage has the benefit of reducing lower urinary tract symptoms in cisgender men; as well as lowering chronic prostatitis symptoms, which includes the enlargement and inflammation of the prostate (Duclos, Lee, & Shoskes, 2007; Holland & Legg, 2016; *PR Newswire*, 2018; Shoskes & Zeitlin, 1999). Other literature suggests that bussy penetration and prostage can assist men dealing with erectile dysfunction (Brackett, Lynne, Ibrahim, Ohl, & Sønksen, 2010; Hennenfent & Feliciano, 2004). In 2004, Hennenfent and Feliciano followed a 69-year old patient who wore a longstanding catheter (device used to drain urine) due to his experiences with an enlarged prostate and urinary issues. Upon removal of the catheter and engagement in consistent bussy penetration and prostate massage, the patient experienced a significant draining of prostate fluid, which reduced the size of his prostate gland. The patient also experienced an increase in freer urination from as early as two days into treatment. Additionally, con-

sistent prostate massage reduced his need for prostate surgery for five years (Hennenfent & Feliciano, 2004). Expanding upon this research, Brackett, Lynne, Ibrahim, Ohl, and Sønksen (2010) investigated efficacious techniques that could assist men who experienced erectile dysfunction, due to spinal injury, produce sperm and successfully engage in the reproductive process. The researchers identified electroejaculation—which involves bussy penetration by a probe and the administering of electric stimulation—and prostate massage to be efficacious sperm emitting alternatives behind penile vibratory stimulation (PVS), which includes placing a vibrator on the frenulum gland and engaging the patient in manual stimulation (Brackett, Lynne, Ibrahim, Ohl, & Sønksen, 2010). Cases such as these highlight that in addition to pleasure, bussy penetration and prostage assist in the promotion of overall health and wellness. Nevertheless, cisgender queer men may be hindered from enjoying the benefits of bussy penetration and prostage if these acts are accompanied and defined by painful experience.

Unpacking Penetrative Pain

Although scant research exists showcasing the varied qualitative experiences of cisgender queer male sexual pleasure, bussy penetration has been noted to be painful for some cisgender queer Bottoms (Collier, Sandfort, Reddy, & Lane, 2015; Coates et al., 2013; Hirshfield, S.; Kiguwa, 2015; Simon Rosser, Metz, Bocking, & Buroker, 1997; Simon Rosser, Short, Thurmes, & Coleman, 1998; Vansintejan, Vandevoorde, & Devroey, 2013). In 1998, Simon Rosser, Short, Thurmes, and Coleman (1998) coined and defined the term anodyspareunia as the pain that occurs during bussy intercourse. The researchers collected data from a sample of 277 adult men who engaged in, or attempted to participate in, bussy intercourse throughout their lifespan. Using a 7-point Likert scale questionnaire, frequency and severity of pain during bussy intercourse was assessed in order to support the existence of anodyspareunia. Results of this study identified numerous negative outcomes that can occur due to anodyspareunia, such as increased affiliation and expectation of bussy intercourse with intense pain, an increased aversion to bussy intercourse, and a significant increase in anxiety around bussy penetration (Simon Rosser, Short, Thurmes, & Coleman, 1998).

Hollows (2007) built upon the work of Simon Rosser and colleagues (1998) by presenting an outline of the various factors that seemed to impact the perception and experience of pain during bussy penetration. Hollows

(2007) acknowledged that much of the existing research investigates bussy penetration as a way to assess condom use patterns and HIV risk among cisgender queer men, yet little to no research on bussy intercourse exists for the purpose of improving pleasurable experience. With the intention of working to understand how Bottoms can have pain free penetrative experiences, Hollows (2007) collected literature assessing the history of bussy penetration and identified experiential themes that can lead to painful experiences for Bottoms. Findings denoted that a lack of lubrication during penetration was the first marker of a painful bussy intercourse experience. Despite common myths of “creaming” and being able to auto-lubricate, the bussy does not sufficiently self-lubricate, and therefore large amounts of lubrication are needed for a potentially pain free bussy penetrative experience (Collier, Sandfort, Reddy, & Lane, 2015; Hollows, 2007). Unsurprisingly, literature still highlights that even with copious amounts of lubrication, some cisgender queer men will continue to have painful bussy intercourse due to factors that include insufficient foreplay through digital and oral bussy stimulation and improper penetrative positioning (Collier, Sandfort, Reddy, & Lane, 2015; Morin, 2011; Simon Rosser, Short, Thurmes, & Coleman, 1998).

Jack Morrin (2010), known to many as “Dr. Anal,” assessed the trends and issues that arise in bussy play from a psychotherapeutic perspective. Morrin (2010) noted that an increasing number of individuals are engaging in bussy play, yet recognized that there continues to exist a dearth of literature on how to engage this behavior in a pain free manner. Morrin (2010) provided insight into some of the physical factors that influence bussy penetration pain. Specifically, he noted that positionality and angle of entry by the penetrating object or partner directly impacts the experience of painful intercourse. According to Morrin (2010), properly angled entry of the object being inserted into the bussy will allow for smooth entry without pain. In contrast, improper angling upon entry will cause the inserting item to hit the bussy walls and cause penetrative pain.

In addition to the contributions made around the physical factors impacting bussy penetrative pain, literature identifies Bottom endorsed anxiety and fear around being penetrated as factors that impact pleasure during bussy play. Anxiety and fear has been noted to contribute to constriction of the external sphincter, which would further hinder successful bussy penetration; while a relaxed bussy, in contrast, is identified as a key component in pain free bussy penetration (Collier, Sandfort, Reddy, & Lane, 2015; Damon & Simon Rosser, 2005; Hollows, 2007; Simon Rosser,

Short, Thurmes, & Coleman, 1998). Nevertheless, few literature exists that outlines the contributing process of fear and anxiety as it relates to the ease of bussy penetration. For example, DuBois et al.'s (2015) qualitative investigation of sexual decision-making factors among 75 ethnically diverse adolescent gay and bisexual men communicated that a relationship exists between inexperience with bussy penetration and an anticipatory fear of pain during bussy sex. This article nevertheless did not highlight how this fear translates into the experience of unease and consequential pain during bussy penetration. Jack Morin (2010) presents fear and anxiety of bussy penetration as factors that can send a Bottom into a stage of “fight or flight” when he is engaged in bussy sex. During fight or flight, the human body is naturally inclined to defecate. Morrin (2010) highlights, however, that social conditioning has identified spontaneous defecation in response to fear as inappropriate, so humans—including Bottoms engaged in bussy sex—will be more conditioned to keep their bussies clenched when highly anxious, increasing the difficulty of bussy insertion and improbability of a pain free penetrative bussy experience.

Bussinismus: A Concept and its Relevance

The author defines Bussinismus (buh-see-niz-muhs) as the state of psychological unease (i.e. anxiety, worry, discontent, discomfort, or fear) a queer Black cisgender male Bottom experiences before and/or during bussy penetration. The fear and/or anxiety experienced during bussinismus influences the Bottom's external sphincter to remain unrelaxed, which fosters difficult bussy penetration. This phenomena is different from anal stenosis or anal stricture, which is the narrowing of the anal canal due to medical issues unrelated to penetration (Lieberman, & Thorson, 2000; Tahamtan et al, 2017). Bussinismus instead speaks solely to the physical constriction of the external sphincter connected to heightened mental and emotional states one experiences while engaged in bussy penetration (i.e., the mind-bussy connection). Bussinismus can occur in both solo and partnered penetration, and can hinder a Bottom from successfully experiencing pleasurable bussy intercourse. If bussy insertion is forced while a Bottom experiences Bussinismus, the Bottom is then placed at increased risk of enduring anodyspareunia—pain associated with penetrative bussy intercourse. And while accounts of bussy rupture or prolapse—damage of the internal and external bussy—have been recorded as infrequent among cisgender male

Bottoms, the painful experience of anodyspareunia can influence reoccurrences of bussinismus in different penetrative experiences; can increase the chance of bussy penetration aversion and avoidance; and can detract from the pleasure that can occur from proper bussy penetration (Chun, Rose, Mitani, Silverstre, & Wald, 1997; Collier, Sandfort, Reddy, V., & Lane, T, 2015; Damon & Simon Rosser, 2005; Hollows, 2007; Morrin, 2010; Simon Rosser, Short, Thurmes, & Coleman, 1998; Vansintejan, Vandevoorde, & Devroey, 2013).

To date, there have only been two terms—vaginismus and anismus—scientific communities have identified and explored in an attempt to describe bussinismus among cisgender queer male Bottoms; yet these terms do not fully capture the anxious experience had by receptive partners during bussy penetration. Vaginismus describes involuntary vaginal muscle spasm that can make sexual intercourse difficult for some cisgender women (Binik & Binik, 2010). Studies have revealed that for some cisgender women, vaginismus may be connected to psychological anxiety toward experiencing penile penetration, while other cisgender women may just experience uncontrollable muscle spasm. Regardless of the causes of this experience, vaginismus is not a proper substitute for the experience of bussinismus, as vaginismus speaks to occurrences in the vagina. It is important that cisgender queer male Bottoms possess their own language to describe their unique experiences around penetration, as they have been historically marginalized and silenced by the majority. It is further imperative that Black diasporic cisgender queer male Bottoms adopt unique language for their experiences, as culturally relevant themes separate the queer Black experience from that of other queer racial communities (e.g., slavery, the Civil Rights era, apartheid, the consistent effort of mainstream society to reject the Black experience as valid, etc.) (hooks, 2004; Lemelle, 2010; Moseby, 2017; Snorton, 2014).

Bussinismus stands additionally different from vaginismus through the way in which these two phenomena can be diagnosed. In assessing and defining the concept of vaginismus, Masters and Johnson (1970) recommend that vaginismus not be diagnosed by a psychologist or mental health professional without the physical assessment of a medical physician, as vaginismus is a medical condition involving the physical spasming of the vaginal walls that may occur outside of sexual intercourse. In contrast, bussinismus seems to be purely psychologically linked during sexual intercourse, as the unrelaxed feelings reported by participants in previous research was noted to occur only during bussy penetration (Damon &

Simon Rosser; 2005; Simon Rosser, Short, Thurmes, & Coleman, 1998). Additionally, reaching a relaxed, non-anxious, non-bussinismus state during bussy penetration has been noted to reduce experiences of penetrative pain and increase penetrative ease and experienced pleasure (Collier, Sandfort, Reddy, & Lane, 2015; Kiguwa, 2015).

Another term that has been considered as relative to the experience of bussinismus is anismus. The scientific community defines anismus as a pressure increase or decrease that occurs from straining during defecation (Bouchoucha, Devroede, & Arsac, 2004; Jovanović et al., 2015). Further explained, anismus describes the failure of the internal and external sphincter muscles to relax. Constipation has been identified as a common consequence of this disorder (Jovanović et al., 2015; Del Popolo, Cioli, Plevi, & Pescatori, 2014; Preston & Leonard-Jones, 1985). Yet while anismus is noted to be a phenomenon involving sphincter relaxation, anismus is a disorder that does not relevant to individuals who lack problems with defecation. There is also no literature that speaks to anismus in relation to bussy play and bussy pleasure. Therefore, anismus does not seem to be the most appropriate marker for the lack of comfort felt during moments of bussy intercourse.

It is important to define and distinguish bussinismus from other bussy- and non-bussy-related diagnoses because bussinismus is a unique experience that has tremendous impact on queer cisgender male Bottoms' pleasure experience. Further, a disservice is done in relegating bussinismus to involuntary phenomena such as anal spasm (i.e. involuntary bussy pain), vaginismus, or anismus as it takes away the voluntary control one can acquire over the experience of an unrelaxed bussy. Highlighting the consequences of bussinismus is also valuable, as literature records the numerous queer men who are averse to bussy play due to past experiences of anodyspareunia (Collier, Sandfort, Reddy, & Lane, 2015; Damon & Simon Rosser; 2005; Simon Rosser, Short, Thurmes, & Coleman, 1998). Research also depicts the way in which some queer men's attempts to advocate for themselves, and the pleasure of their bussies, have been ignored by their penetrative partners (Collier, Sandfort, Reddy, & Lane, 2015). The following review of literature further emphasizes how queer cisgender male Bottoms' struggle to have bussinismus addressed by penetrative partners (i.e. Tops) speaks to larger themes of social hegemony and heteronormativity that positions queer cisgender male Bottoms as submissive partners whose pleasures are irrelevant to the larger scope of sexual enjoyment.

Social Implications of Bussinismus

The phenomenon of bussinismus and the ways in which it is unaddressed highlights the pleasure, power, and political dynamics that exist in the queer cisgender male engagement (Hale & Ojeda, 2018; Kay & Jefferies, 2010; Messerschmidt, 2019). Further, examining the case of bussinismus brings attention to hegemonic, position-based, negotiations that occur in some queer cisgender male relations (Collier, Sandfort, Reddy, & Lane, 2015; Kiguwa, 2015). From its earliest formulations, hegemony was perceived as a practice of exerting patriarchal power that allowed men's dominance over women (Connell & Messerschmidt, 2005). Hegemony since then has been identified and described as severe overt and covert, individual and institutional, practices of masculinity and dominance perpetuated by cisgender, heterosexual, wealthy, educated, able bodied, and oftentimes White men to oppress women and nonheteronormative groups across racial and cultural identities (Connell & Messerschmidt, 2005; hooks, 2004; Messerschmidt, 2019; Snorton, 2014). Yet hegemony and hegemonic masculinity are not concepts solely applicable to wealthy, educated, able-bodied, cis-gender, heterosexual, White men who seek dominance over other groups. Hegemony has been more recently conceptualized as a tool of ascendancy achieved through culture, institution, and persuasion that pervades race, culture, class, and sexual identification (Connell & Messerschmidt, 2005). It is a method by which individuals in marginalized groups can further marginalize others in order to closely align with the cohort perceived to have the most social capital and power—wealthy, educated, cisgender, heterosexual, able-bodied, White men (Hale & Ojeda, 2018).

Among cisgender queer men, hegemonic masculinity is exhibited most saliently through the intentional separation from, prejudice toward, and silencing, devaluation, and oppression of traits conceptualized as feminine—a concept captured through the labels of femmephobia, femiphobia, and sissyphobia (Hale & Ojeda, 2018; Kay & Jeffries, 2010; Sánchez & Vilain, 2012). Hale and Ojeda (2018) investigated the phenomenon of *homosociality* to uncover the ways cisgender queer men engage in social group formation and identify others whom they would consider in-group members of queer community. Their findings showcase that acceptable, desirable, and mainstream forms of cisgender male queerness is represented by the *straight-acting* cisgender queer man; that is, the cisgender queer man that most closely aligns with the White, patriarchal, ideal of power—one who is physically fit, masculine presenting, high-earning, educated, and perceivably separated from